NYPL RESEARCH LIBRARIES
3 3433 08183246 5

Westhampton
Clarke

Westhampton, Mass.

ONE HUNDRED YEARS

OF A

NEW-ENGLAND CHURCH.

I.Q.H.

THE

CENTENNIAL DISCOURSE

DELIVERED IN

WESTHAMPTON, MASS., SEPT. 3D, 1879,

ON

THE ONE HUNDREDTH ANNIVERSARY

OF THE

FORMATION OF THE CHURCH IN THAT TOWN.

BY DORUS CLARKE, D.D.,
BOSTON.

BOSTON:
LEE AND SHEPARD, PUBLISHERS.
1879.

THE
NEW YORK
PUBLIC LIBRARY
4451
Astor, Lenox and Tilden
Foundations.
1896

BINDING
NUMBER
OF 1899. 4349

ONE HUNDRED YEARS

OF A

NEW-ENGLAND CHURCH.

Jeremiah, 6: 16 — Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

"Ways" are not necessarily "good," because they are "old," or necessarily "bad," because they are "new," — that depends on circumstances. The world, as a general fact, is doubtless advancing in science, in literature, in art, in culture, in politics, in philosophy, in religion, while, at the same time, in some departments, or in some aspects of all these departments, it may sometimes be stationary or even retrograding. George Canning, a brilliant Premier of Great Britain, used to say, that "the House of Commons, as a body, had better taste than the man of the best taste in it." The whole is sometimes better than the best of

the parts. When we say, then, that "the former days were better than these," in order to get at the exact truth, we should take a comprehensive view of the case, look into the particulars, and ascertain what it was which made them better. As I am now to lay before you some of the leading facts in the history of this church, I must do it under this restriction, and try to find out *in what respects* the "old ways" of our fathers, in which we are required to "walk," were "better" than the present, so that we may "walk therein, and find rest for our souls."

Lord Macaulay says, that "any people who are indifferent to the noble achievements of remote ancestors, are not likely to achieve any thing worthy to be remembered by their descendants." Let us, then, attempt to look into the deeds of the *Fathers of this Church*, not with a blind reverence for what they did, whether it was good or bad, but with that *discrimination* which will enable us to ascertain what was good in their example, and with the resolution to profit by it.

One hundred years ago, Sept. 1st, 1779, this beloved Congregational Church was formed. It

was at an important epoch in the history of human affairs. The Revolutionary war was then in progress. The liberties of the country hung trembling in the balance. Whether the Declaration of Independence, which had just been issued, could be made good, was a question which fixed the attention of the whole civilized world. Edmund Burke was thundering in the House of Commons against the coercive policy of Great Britain, and, on the other side, Bishop Horsely said, in the House of Lords, that he "did not know what the mass of the people in any country had to do with the laws, except to *obey* them." Our fathers thought differently. They held that "taxation and representation" ought to go together, and that those who had to "obey" the laws ought to have some hand in making them. This was the idea which lay at the bottom of that terrible conflict, and our fathers "fought it out on that line" from Lexington to Yorktown. The mother country was determined that the "rebels," as she was pleased to call them, should "obey" her laws, and the "rebels" were equally determined not to "obey" them. France was preparing to take our

side in that great contest. Three millions of people, scattered from Maine to Georgia, were in a state of the highest excitement. Westhampton then contained only about three hundred inhabitants. Several of them had already left their families in the wilderness here and had gone to the front, and every man of them was liable to be drafted into the army. The whole country was ablaze with war. The very air was full of the rumors of war and of the sounds of war.

THE FOUNDERS OF THIS CHURCH.

If that was an unpropitious time to organize a church here, it was a time, too, when a church of Christ was more than ever imperatively needed. Great events are often born of great adversity. Great adversity often graduates the ablest pupils. The most resplendent luminary of the American pulpit had recently left Northampton, but it illuminated and still illuminates these hills and valleys. "The Great Awakening of 1740" had resulted in the hopeful conversion of some fifty thousand souls, and in the organization of one hundred and fifty new Congregational churches in

New England, and this church was now to be added to that number. Thus the people here had been taught, both by adversity and mercy, to put their trust in the Living God. "They looked unto Him and were lightened, and their faces were not ashamed. The poor man cried, and the Lord heard him and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them."

It was a most favorable Providential ordination, that the places where most of the fathers and mothers of this town originated and from whence they came, were the very places upon which the Great Revival of 1740 had exerted its greatest power. It was also a most fortunate circumstance, that their first pastor, the Rev. Enoch Hale, came from one of those specially favored localities. Northampton and Southampton in Massachusetts, and Coventry and Lebanon in Connecticut, where many of the pioneers were born, had been most signally blessed by the Holy Spirit. If any of the early settlers had been affected by the great heresy of that day — the old "Half-way Covenant," — which was that any persons, of good moral life,

might be admitted to the church and have their children baptized — the great influence of Jonathan Edwards and of that Revival had exploded it into thin air, and had emancipated them entirely from its power. The first members of this church were unanimous in the belief, that no person was prepared for admission unless he had experienced the "new birth." They regarded that great change to be indispensable to admission to the church on earth and to the church in heaven. It was on that ground alone that they considered themselves prepared to be incorporated into a church, or were willing that others should be received as members; and it is by the most steadfast, unwavering adherence to that principle, that the Evangelical churches of this country have reached their present remarkable prosperity.

When this church was formed, the members had little idea "whereunto it would grow." They "builded better than they knew," and they did so partly because they built in poverty, and perils, and tears. Almost literally, like the Jews under Nehemiah, "every one with one of his hands wrought in the work, and with the other held a

weapon." Little did they know that the church, whose foundations they laid here in so much trouble and yet in faith and hope, would live a century and have such a creditable history. Fortunately for themselves, for their descendants, and for the world, they were homogeneous in their views of church polity and Christian doctrine. They were all Congregationalists, and they were all Calvinists. Probably but few of them had ever read Cotton's "Power of the Keyes," or the Cambridge and Saybrook Platforms, but they were largely gifted with common sense, which is quite as good as the best treatise on church polity. They were eminently sagacious in religious matters, not only because they were men of sense, but men of prayer and diligent students of the Word of God. The remark, that Congregationalism is "sanctified common sense," has become trite, but the greatest truths often seem to be mere truisms, because they are so level with the good sense of level-headed men. Herbert Spencer affirms, that "the best state of society is where the freedom of the individual is the greatest possible, and governmental power the least possible,"

and that is precisely Congregationalism. What is true of Republicanism in the State, is equally true of Congregationalism in the Church.

The leading principles of Congregationalism, which the Fathers of this Church cordially adopted, are found in the New Testament. The highest ecclesiastical authorities, such as Mosheim, Hallam, Milman, Neander, Archbishop Whately, Dean Stanley and Bishop Lightfoot, affirm, that for the first two centuries after Christ, Congregationalism, or the independence of local church, was almost the only form of church government. When the ambitious spirit of hierarchy crept into the church and overspread it in the form of Popery, and made the ages "dark" because the light of a pure Christianity had almost ceased to shine, the Waldenses, in the inaccessible fastnesses of the Alps and in the primitive and Congregational spirit, for six long centuries kept the coals of ecclesiastical freedom alive on their altars. In 1380, Wiclif sounded the first note of liberty in modern times, by giving the first English translation of the Bible to the world. Luther echoed that note, when he threw his inkstand at the head

of the devil and nailed his theses upon the door of the Wittenberg church, and Hooper, in England, re-echoed that note, when he positively refused to be consecrated in the vestments of the English and Romish priesthood. Richard Fitz was the first pastor of the first Independent or Congregational Church in Great Britain, and Robert Browne was the first man who set forth, in writing, that system of church order. That system was still further matured in England by Owen, Howe, Goodwin and others, and in Holland by Robinson and Brewster. It was brought to this country by the Pilgrims and the Puritans, was still further improved by Cotton, Hooker and the Mathers, and has been dovetailed together and "compacted by that which every joint supplieth" by many later writers.

The Fathers of this church were Congregationalists because they believed and accepted the New Testament. Congregationalism is not indeed revealed there in a scientific form. The "judicious" Hooker affirmed this great principle, that "the omission of a point in Scripture *does not decide against it*, but only throws us upon the law

of *reason* in the matter." The framers of Congretionalism into a system, in filling up the outline drawn by the New Testament writers, were of course thrown upon "the law of reason in the matter," and they made good use of "reason" in doing it. The founders of this church were more largely endowed with good sense than with the knowledge of books, and that told them that the form of church government which is *of* the people, and *by* the people, and *for* the people, is the best conceivable form. They, therefore, unanimously adopted it. Other ecclesiastical questions, which keep other communities in ceaseless strife, they settled by the same means. For instance, they saw no reason, because John the Baptist, for convenience' sake, baptized the multitudes in "Enon" where there was a plenty of water, that, therefore, when persons in Westhampton are to be baptized, they must go to the Connecticut river or to Sodom brook. There is no necessity for it and no convenience in it, but the contrary. Nor, clothed in homespun themselves, were they so fascinated with clerical millinery that they required Mr. Hale to pray in white muslin and preach in

black silk. Common sense is an important factor in Biblical interpretation, and a panacea for most of the ecclesiastical ills of life.

But this church from the beginning has been correct not only in its church polity, but in its views of Christian doctrine. It has always stood squarely upon the Westminster Confession and Catechisms. It has not accepted them under that elastic condition — "for substance of doctrine," — a phrase which can cover almost any amount of latitudinarianism, — but in the sense in which the framers of those immortal manifestoes understood their own language. Language, we all know, often undergoes a change of meaning by lapse of time, and in its interpretation it is necessary that its terms be understood in the sense in which the users themselves of the terms understood them. Were this most obviously correct principle adhered to, it would, I believe, even with the present theological philosophy, relieve those venerable formularies of very much if not of all their apparent incorrectness. When we define our terms alike, we often find ourselves and unexpectedly find ourselves *at one*, so that many of our differences are mere logomachy.

THE SETTLEMENT OF MR. HALE.

But I should observe something like chronological order in this narrative, and must therefore at this point give some account of the settlement of the first pastor, the Rev. Mr. Hale. And here a new and most important factor is introduced into the history of this church. The settlement of a pastor is a very important event in the history of any church, but it was especially so in those early days, when a church had to be organized and a minister was to be "settled for life." Then, ministers gave a character to the church and people, which few, if any, of the modern short pastorates can possibly do. With all the favorable characteristics of the original members of this church, it is most impressive to imagine, what would have been the history and present condition of this town, if the first minister had been of a different stamp. It would quite likely have revolutionized this community. It might have introduced here some three or four competing denominations, and the substantial unity in ecclesiastical and political matters which has always prevailed, would have

been destroyed. The secular education of the town would doubtless have been greatly neglected in the unholy strife of sectarianism. Pure revivals of religion could hardly have existed, and the long and honorable list of college graduates, which distinguishes this community, would be unknown. The Assembly's Catechism would probably not have been taught at all, and heaven would have now a smaller population. I shudder at what Westhampton would probably be to-day, if a pastor of less piety, less wisdom, and less prudence had been selected, or one who would have led the people into error and ruin.

The order of events in the history of this church was as follows: — The town was incorporated in 1778, and on the 19th day of November the same year, — there being then no church here, — the *town* hired Mr. Hale to preach four Sabbaths. The next March, the *town* voted to hire him to preach eighteen Sabbaths more. Mark their great deliberation and care. The town felt that very much was at stake. The settlement of a minister was too important a matter for haste. They heard Mr. Hale preach as a candidate five months, and

then they made inquiries about him a month more before they gave him a call. Their call was dated Aug. 11th, 1779, and on the 18th day of the same month, having become as thoroughly acquainted with the people as they were with him, he accepted their invitation. And here I wish to call your attention to the transparent nobility of spirit of both parties in arranging the matter of his salary. The town voted to give Mr. Hale twenty acres of land, to build him a house, and to give him a cash salary of forty pounds the first year. The cash salary was also to rise three pounds per year till it should reach seventy pounds. After the first six years of his ministry his fire wood was also to be given him, and if all this was found insufficient, the town agreed to make such addition as his necessity should require and their ability permit. Mr. Hale, in his acceptance of the call, acknowledged the "generosity" of the people, and offered to give up five pounds of the proposed salary, so that, at the highest point, it should be only sixty-five pounds per year instead of seventy; and if that should be found insufficient, he would trust the town to make such addition as his necessities might require and their ability admit.

But no church had yet been organized here. All, or nearly all the voters were professed Christians, so that the town itself was practically a church in all their votes for the settlement of Mr. Hale. But they were such thorough Congregationalists that they saw that they could not properly settle a pastor, till they had a church over which to settle him. Accordingly, only fifteen days after Mr. Hale accepted the call, this church was formed by the Rev. Jonathan Judd, of Southampton, who preached the sermon, and the Rev. Solomon Williams, of Northampton, who offered prayer. Twenty-eight days later, or Sept. 29th, 1779, Mr. Hale was ordained. The ordaining council were the Rev. Jonathan Judd, of Southampton; the Rev. Samuel Hopkins, of Hadley; the Rev. Joseph Huntington, D.D., of Coventry, Conn.; the Rev. Joseph Lyman, of Hatfield; the Rev. Aaron Bascom, of Murrayfield, now Chester; the Rev. Solomon Williams, of Northampton; and the Rev. Gershom C. Lyman, of Marlborough, Vt., and their delegates. The Rev. Mr. Judd was Moderator, and the Rev. Joseph Lyman, Scribe. The services were performed in the unfinished

barn of my grandfather, Capt. Azariah Lyman. The Rev. Mr. Bascom made the introductory prayer; the Rev. Dr. Huntington preached the sermon from I. Cor., 2: 7; the Rev. Mr. Hopkins made the ordaining prayer; the Rev. Mr. Judd gave the charge; the Rev. Mr. Williams the right hand of fellowship; and the Rev. Joseph Lyman made the concluding prayer.

Mr. Rufus Lyman, of this town, presented "cider, wine and apples for the ordination."

After the settlement of Mr. Hale, the educational, moral and religious condition of this town must be ascribed, under God, to the joint influence of the pastor and the people. Mr. Hale was very methodical in his habits, and kept a Diary, in which the little incidents of his life were quite fully recorded. He was also the clerk of the church, and every thing of any special importance was noted down with his usual accuracy. When I was preparing for college under his tuition I was often permitted to see those records, and I greatly admired their correctness and their beauty. His house was destroyed by fire in 1816, and his valuable library, the church records, and more

than three thousand and five hundred of his sermons were burnt up. Through the kindness of his grandson — the Rev. Dr. Edward Everett Hale, of Boston, I have in my possession fifty-six volumes of his Diaries, extending from 1777 to 1833. These Diaries were in a drawer together, and when his house was burning, somebody seized and carried it out, and thus its valuable contents were Providentially saved. I have thoroughly examined all these little volumes, and am indebted to them for many of the facts narrated in this Discourse. Under date of Oct. 29th, 1798, I find this entry: — "Walked to the house of Mr. Jonathan Clark, Jr., to see his sick child." That "sick child," after the lapse of more than eighty years, is now addressing you.

MY OWN RECOLLECTIONS OF MR. HALE.

I was born in this town Jan. 2nd, 1797, and have therefore lived under the "reign" of all the Presidents. My own remembrance extends back almost to the beginning of the present century. From that time onward for many years, my recollection of the leading events in the history of

this church, I think, is quite distinct. I have therefore permitted myself, whether wisely or unwisely you will judge, to reproduce some of it in this narrative.

The excellence of Mr. Hale's *example* was proverbial. He was one of the most discreet men, and one of the best counsellors I ever knew. His preaching was not eloquent, but it was calm and instructive. I think, and I believe I am not alone in the opinion, that it was the earnest, prayerful spirit of this church, and his own almost spotless life, together with the thorough incorporation of the searching truths of the Bible into the faith and practice of the people by the universal use and knowledge of the Assembly's Catechism, rather than by any marked qualities in his sermons, which, with the Divine blessing, created and has so long sustained the high state of religious feeling in this community. Revivals of religion have been frequent and pure, and the church has increased rapidly in numbers and in grace. Mr. Hale was also a decided friend of education. He was active in the support and effectiveness of the common schools of the town. He prepared and

published a Spelling Book, which was called "Hale's Spelling Book," and it was used here and to some extent in this vicinity for several years, and until it was superseded by Webster's more elaborate work.

Mr. Hale always acted in character, as a clergyman, in all his secular duties. He never compromised the proprieties of his profession. He was genial and mingled freely with his people, but he was always the minister. He had the rare talent of combining familiarity with dignity. He never *put on* the clerical character, and he never *put it off*. It was always there. I find the following entry in his Diary: — June 23d, 1789. "Assisted in raising Jonathan Clark's cowhouse." Jonathan Clark was my grandfather. I have done some work but more play in that "cowhouse," and Mr. Hale always commanded respect, whether he was preaching sermons or "raising cowhouses." He rarely said an indiscreet word or did an unwise thing, and his remarkable influence, here and elsewhere, was very largely owing to his great practical wisdom in the ordinary affairs of life.

I have already alluded to the seasons of special

religious interest in this town. In my boyhood, though youthful frivolity was often apparent and the most genial intercourse existed among the people, it seemed to me that the claims of religion were always paramount to every thing else, and that death and the judgment, and heaven and hell were always very near. After evening meetings on this very spot, I have gone home up that rough road with my father and mother, and those hills were wet with their tears, — tears, which I at last discovered were shed for their sins and for my salvation.

The maiden name of my godly grandmother Clark was Strong. She was a descendant of that famous Puritan, Elder John Strong, of Northampton. She originated in Coventry, Conn., — Mr. Hale's birthplace. They were related to each other. She was well acquainted with Mr. Hale in his boyhood and youth, and with his younger and noble brother, Nathan Hale, the patriot-spy of the revolution. She used to relate, that the British commander refused Nathan Hale a Bible in his last moments, and that, when he was led out to execution, he said, "I only regret that I have but

one life to give for my country." Enoch was animated with the same patriotic spirit, and did all in his power to uphold the courage of the people in those terrible days which "tried men's souls," and finally to make them accept with gratitude the Constitution of the United States. That Constitution was adopted by the Convention of this Commonwealth after a most heated discussion, by a majority of only nineteen votes, and Major Aaron Fisher, the representative of this town, had the high honor and satisfaction of casting the vote of Westhampton in its favor.

For many years, a weekly neighborhood prayer-meeting was held here by Mr. Hale and the members of the church. My grandmother was so anxious to make me a good boy, that she often took me on horseback upon the pillion behind her, to attend those meetings. They were held in the long summer afternoons, and generally were continued four hours, or from two o'clock to six o'clock. I fancy I hear some incredulously exclaim, "What! a prayer-meeting four hours long!" Yes. "What! a prayer-meeting four hours long in the summer — the busiest season of

the year!" Yes. "Do you mean, Sir, a prayer-meeting four hours long, when the corn wanted hoeing and the hay had to be got in?" Yes, yes; and I believe that the corn was never better hoed, or the hay better secured. It is an old maxim, that "prayers and provender hinder no man's journey;" and it is equally true, that prayers and preaching hinder no man's work. But how were those long prayer-meetings conducted? There were generally three prayers, interspersed with singing and expositions of the Scriptures. Lieut. Noah Strong, I verily believe, used to pray an hour long by "Shrewsbury clock." Joseph Kingsley, Senior, and Capt. Azariah Lyman were not much shorter, but Dea. Samuel Edwards and Dea. Pliny Sikes, being of a somewhat later generation, did not tax my patience quite so much. Then, perhaps, such questions as these would be asked and considered, "Is there any special seriousness in the town?" "Have there been any conversions since our last meeting?" "How can we pray so as to bring down the Holy Spirit?" Then, again, some of the knottiest points in metaphysics or theology would be discussed, and

with a degree of ability which would do honor to a synod of divines. The profoundest questions and answers in the Catechism often underwent the most searching examination, and every point was thoroughly supported by pertinent quotations from the Bible. If the fathers sometimes disagreed a little on some difficult metaphysical or theological point, they referred the question to Mr. Hale for decision, and his decision was final. It was cordially accepted by all parties, and it was "the end of all strife." Though I was tired out again and again by those long prayers, I cannot but record my deep conviction, that those holy veterans had "power with God." They seemed to say, "I will not let Thee go except Thou bless me," and He did bless them. The remarkable religious prosperity which has been enjoyed here for many years, I think, is largely owing to the earnestness, and faith, and ceaseless importunity of the venerable fathers and mothers of this church.

But the extreme thoroughness with which the Assembly's Catechism was incorporated into the very life of this community, laid a strong founda-

tion for serious thought, for earnest prayer, for genuine conversions, and for a devoted Christian life. As I recently had the honor of delivering an Address on that subject before "The New England Historic-Genealogical Society," in which "Saying the Catechism seventy-five years ago, and the Historical Results," were described with some minuteness, and as many of this audience have probably seen that Address, it will be superfluous to repeat that narrative here. But perhaps it may not be improper to say, that that Address has already passed through three editions, has been widely circulated throughout the United States, and some two hundred responses, by letters and newspaper notices, have been received, all showing that a widespread interest has been awakened for the study of that venerable formulary of Christian doctrine. I find that there is an almost universal conviction, that our Sunday Schools, excellent as many of them are, do not thoroughly indoctrinate the rising generation in the great truths of the Bible, and that something much more effective should be done. Experience here points out the course to be pursued. The

conversion to Christ of such a large percentage of the inhabitants, the general intelligence of the people, their liberal support of our missionary societies, and the large number of young men who have graduated from college, and of young ladies who have been highly educated at our best schools and seminaries, — are among the blessed results of "Saying the Catechism" here a century ago; and the same efforts would doubtless be crowned with similar success in any community.

The ten pastors of this church, since Mr. Hale, have ably and successfully entered into his labors and carried forward his work; and the records of the church and other evidence show something of the measure of success which has rewarded their fidelity.

CHURCH MEMBERS.

According to the best evidence now accessible, this church, at its organization, consisted of fifty-two members — twenty-eight males and twenty-four females. Reuben Wright and Martin Clark were the first deacons. In 1789, forty-two were added to the church. In 1790, "about one hun-

dred persons were present at the Lord's Supper." In 1806, Jan. 6th, Mr. Hale says he "was called to the centre school house to converse with the children, who were crying for their wickedness." The religious interest through the town was profound. The result of it was that forty-eight were admitted to the church, "mostly young people." With the greater revival in 1815 and 1816, I had much personal knowledge, and the manner of its commencement was so peculiar, that, were it proper, I should like to state the facts. It resulted in the hopeful conversion of some eighty persons, of whom Mr. Hale says in his Diary, "nearly seventy were added to the church;" and I remember that the Rev. Calvin Clark, of blessed memory, was one of them. In 1823, forty-three additions were made. In 1849, thirty-two were received. In 1857, fifteen were admitted. In 1858, there was an extensive and powerful revival. The whole town was moved. Ninety-two persons, including fifteen from the disbanded Union Church, were received. In 1868, fourteen were added. In 1872, twenty-three, in 1874, thirty-four, and in 1877, fifteen were admitted. The present number

of members is two hundred and thirty-nine, which is considerably more than *one-third* of the population of the town.

To obtain a correct view of the comparative prosperity of this church it should be remembered, that in our cities and large towns very considerable numbers are received into the churches by letter. That is no gain from the world. It is no evidence of the prosperity of those churches. But in this town the population is stationary, and very few indeed have been received by letter. The large numbers which have been admitted were converted here, and received on profession of faith. The good people of this church, however, have no cause for boasting. They rather, I believe, lay their faces in the dust and cover themselves with sackcloth, that the results have been so small.

But the morals of this town, after all, have not been entirely perfect. Mr. Hale has recorded in his Diary some cases of "confession" for breach of the seventh commandment, and that one night his watermelons were stolen!

THE FIRST BAPTISMS.

The first infant baptized in this town was Noah Kingsley. He was baptized by the Rev. John Hooker, of Northampton. The first child baptized by Mr. Hale was Elihu Lyman.

COLLEGIATE EDUCATION.

It is quite certainly true, that a larger percentage of the young men have obtained a collegiate education, and have risen to distinction in the learned professions and other spheres of usefulness, and perhaps a larger proportion of the young ladies too have distinguished themselves, than in any other town in the Commonwealth. For the first fifty-eight years of this century, there was a constant flow of the young men to the colleges, and nearly all of them to Williams College. Twenty-two years ago that stream suddenly ceased. Within that period, however, one young man, a native of the town, has graduated with great distinction, but who then resided in another part of the State.

The inspiring motive which sent most of these

young men to college was a desire to be useful in the Christian ministry, in this country or in foreign lands. John Howard's monument in St. Paul's cathedral tells us, that "to devote one's self to benefit mankind, is an open but unfrequented path to immortality." Westhampton has sent several of her sons and daughters to travel in that "unfrequented path," and their "record is on high."

CHURCH EDIFICES.

May 21st, 1779, or about three months before Mr. Hale was called to the pastorate, the town voted to build a meeting-house. Before it was erected, divine service on the Sabbath was usually held, alternately, at Capt. Azariah Lyman's in the south part, and at Mr. Nathan Clark's in the north part of the town. For various reasons the work of building was delayed till June 10th, 1785, when the frame was erected and partially covered. Religious services began to be held in it while it was in an unfinished state, and it was not completed till four years afterward. That church, having become too small and quite dilapidated,

was removed in 1816, and another and one of the finest in Western Massachusetts, was erected the same year. That beautiful sanctuary was destroyed by fire Feb. 17th, 1829, and the present substantial edifice was built, and was dedicated Dec. 3d, 1829. It also deserves to be stated that it was wholly paid for many years ago.

PASTORS OF THE CHURCH.

The Rev. Enoch Hale was ordained Sept. 29th, 1779, and died Jan. 14th, 1837.

The Rev. Horace B. Chapin was installed July 8th, 1829, and dismissed Feb. 29th, 1837.

The Rev. Amos Drury was installed June 28th, 1837, and died July 22d, 1841.

The Rev. David Coggin was ordained May 11th, 1842, and died April 28th, 1852.

The Rev. Andrew Bigelow was installed March 2d, 1854, and dismissed April 18th, 1855.

The Rev. Roswell Foster was installed Nov. 20th, 1856, and dismissed Dec. 28th, 1858.

The Rev. Edward C. Bissell was ordained Sept. 21st, 1859, and dismissed May 10th, 1864.

The Rev. Thomas Allender was installed June 21st, 1866, and died Sept. 17th, 1869.

The Rev. P. F. Barnard was installed June 30th, 1870, and dismissed July 1st, 1873.

The Rev. Joseph Lanman was installed June 3d, 1874, and dismissed Sept. 11th, 1876.

The Rev. Edward S. Palmer was installed Dec. 7th, 1876.

Mr. Hale's actual pastorate was fifty-seven years, and his active pastorate was fifty years. The pastorates of all his ten successors have been forty years, so his active pastorate was ten years longer than all the others put together. "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

The history of this church, thus imperfectly sketched, appears to me to throw much light upon some of the most important ecclesiastical and theological problems of the day, and to these I now ask your attention. But it may be said that this is a small church, and that therefore its example cannot illuminate the pathway of larger ones. But I have a deep conviction, that sometimes very important principles may be better illustrated by a small church than by a large one,

as less extraneous influences may be brought in to affect the result, and especially so if the small church is really right in its principles and practice. We have the highest authorities, Divine and human, for this belief. Jesus Christ Himself was born in Bethlehem — "little among the thousands of Judah," — and was reared in Nazareth, perhaps the most insignificant town in Galilee, but of His influence "there shall be no end." Sometime in the last century, a poor woman in England, of whom the world knows but little, had a son, and she poured out her prayers and her tears for his conversion. But he grew up reckless, and dissipated, and profane. He engaged in the slave-trade on the coast of Africa, and was perhaps as hopelessly abandoned as any pirate who ever trod the deck of a slave-trader. But at last, when all hope had nearly expired, his mother's ceaseless prayers were heard. He was converted to Christ, and finally became one of the most eminent ministers in London. That man was the celebrated John Newton. John Newton, in turn, was the instrument of opening the eyes and bringing to the foot of the cross

that moralist and sceptic, Thomas Scott, afterwards the distinguished author of the Commentary on the Bible. Thomas Scott had in his parish a young man of the most delicate sensibilities and whose soul was "touched to the finest issues," but he was dyspeptic, and sorrowful, and despairing. At times he believed that there was no hope for him, and that he should certainly go to hell. After long and repeated efforts, Dr. Scott led him trembling to the Great Physician. The darkness broke away, and the "true light" shone. That man was William Cowper, the household Christian poet, whose sweet, delightful hymns have allured hundreds of sinners and the most polluted, to

> "The Fountain filled with blood,
> Drawn from Immanuel's veins."

Among others whom he conducted to that "Fountain," was William Wilberforce, a distinguished member of the British Parliament, and the great philanthropist who gave the death blow to the slave-trade in Great Britain. Wilberforce brought Legh Richmond to Christ, and he wrote the

"Dairyman's Daughter," which has been read with devoutest gratitude and through blinding tears, in many languages all over the earth. All this indescribable amount of good, — which will be doubled and multiplied through all time, — can be traced back to the Christian fidelity of John Newton's mother, — that humble, unheralded woman, — whose history is almost unknown. Say not, then, that Westhampton, small as it is, may not settle some of the most important questions of the day. Small as it is, it has already become historic. From Maine to Georgia and from Plymouth harbor to the Golden Gate, it is now known and honored as the "banner town" of this country for "Saying the Catechism," and in other lines of usefulness it may become equally distinguished.

1. One point which the history of this church strongly affirms, is the importance of *long pastorates*. As already stated, Mr. Hale's active ministry was ten years longer than that of all his ten successors. The taste of our fathers required a *permanent* settlement, — the taste of the present day is for *brief* settlements. Which is the best? Which is the best both for the pastor and the

people? Which makes the best state of society? Which does the most for the salvation of men?

This is one of the most important practical questions of the day. Mr. Hale's ministry, especially the earlier part of it when society here was unformed and unsettled, was certainly more unpromising of success than that of any of his successors. They have entered into his labors. They have built upon his foundations. They have had advantages which he could not command, but their brief pastorates, even the most successful, I suppose, cannot compare with Mr. Hale's for permanent influence on this community. His influence is deeply felt here to-day. It has passed into history and will be perpetuated for many years to come. The difficulty lies, not in his successors but in the fashion of the times — in the spirit of this generation. Angels, we may believe, could not make a short pastorate equal a long one in point of usefulness. It is high time for us, then, in this most important matter, to return to the "good ways" of our fathers.

That a long ministry, where the pastor can

rear and educate his family, where he and they can incorporate themselves into the society of the place, form a part of the web and the woof of its institutions, bear their share of its duties and its burdens, and thus become really identified with it, is far better than a short one, is, I think, self-evident. Frequent changes break up his family arrangements, subject him to extra expense which he is unable to bear, sever the tenderest social ties, discourage and dishearten him, compel him to go to some other place where he knows he can never take root, and with the moral certainty that soon he must go round through the same process again. It is not in human nature to endure such dislocations very often. His health frequently gives way, his spirits are broken, and he dies a premature death; and his family are thrown, like waifs, upon an unsympathizing world or the charity of friends. To a family of culture and refinement, this is about the sorest of earthly calamities.

Short pastorates, too, are about as injurious to the churches themselves. They create divisions and heart-burnings among the people, for every pastor has his friends. They create and perpetu-

ate the spirit of fastidiousness, and criticism, and restlessness, and desire of further change. They destroy the homogeneousness of society, and prevent the formation of those staid habits, which are such an important element in the best regulated communities. Dean Stanley, comparing the religions of the globe, says, — "Reverence, seriousness, and repose are the chief characteristics of the religion of the East; and activity, freedom, and progress are those of the West." In this matter of the settlement and dismission of pastors, it is my deep conviction, that we should do well to combine something of the "repose" of the East with the "activity" of the West, and return to the "old paths, where is the good way and walk therein."

There was one factor which most materially aided in making Mr. Hale's ministry long and successful which is now quite neglected, and that is, *a thorough acquaintance* between the candidate and the people before he is settled. Mr. Hale preached here five months as a candidate, and then the people made inquiries about him a month more, before they gave him a call. Both parties

had six months in which to become acquainted with each other, before the union was formed. Each party was fully posted as to the peculiarities of the other. They took ample time to consider the question of adaptation, and when they found that they were adapted to each other, it laid the foundation for a long, and happy, and successful ministry. Contrast this case, then, with the hasty and inconsiderate manner in which ministers are often settled now-a-days, and we need not wonder that the parties soon find out that they did not understand each other, that they were not adapted to each other, and that the connection is so soon dissolved. There must be *adaptation* in order to success.

2. The history of this church shows *what Congregationalism can do, when it is not embarrassed by other denominations.* Congregationalism has had here a fair field. There never has been a church of any other denomination in the town, and to human appearance there never will be. If Congregationalism, then, under these conditions cannot show good results, it must be and it ought to be set down as a failure. But it has

results to show, and results which prove it to be the very best form of church order; and here I must be permitted to quote a few sentences from my Address on "*Saying the Catechism seventy-five years ago:*" —

"Sobriety, large intelligence, sound morality, and unfeigned piety exist there to a wider extent than in any other community of equal size within the limits of my acquaintance. Revivals of religion have been of great frequency, purity, and power; and to-day more than *one-third* of the population, all told, are members of that Congregational Church. *Nine-tenths* of the inhabitants are regular attendants on public worship. *Thirty-eight* of the young men have graduated from college, have entered the learned professions and especially the Christian ministry; and several of them have risen to positions of the highest usefulness and honor." "I have nowhere else found such profound reverence for the name of JEHOVAH, the Infinite and Personal God; such unquestioning faith in the divine authority of the Holy Scriptures; such devout and conscientious observance of the Sabbath; such habitual practice of

family prayer; such respect for an oath in a court of justice; such anxiety for revivals of religion; such serious determination to enter into the kingdom of heaven; and such deep conviction that it never can be reached except by repentance for sin and faith in crucified Redeemer, as I have seen in Westhampton. That the moral and religious condition of things there is not what it should be, is unquestionably true; but that it is, on the whole, better, yes, much better than that of any other municipality on the face of the earth, which has not been similarly educated, is my honest belief." *

* The Rev Joseph Cook closed one of his Lectures in Boston in the following eloquent language, in which, it is supposed, he referred to Westhampton, and which would do credit to Jeremy Taylor or John Milton: —

"I hold that when our fathers on Clark Island, yonder, rested their first Sabbath day, they were setting a good example not only for the church but for the factories and railways and every industrial establishment of America. Until we have enough of their spirit to enable us to keep the day of rest without any substantial infraction, we shall not be safe in this country, as our fathers were safe, without bolted doors. There are many gray-haired men here to-day; and, if some of them were born in New England, they have slept in houses with unbolted doors in the country side of New England fifty years ago. I read not long since in a brilliant paper by a New England public man, the statement, that in his boyhood he used to go to sleep with the front door in his father's house

Can any other system of ecclesiastical polity — and such polity has much to do in forming the social and religious life of every community — can any other system furnish such an example? In what history of other communions can such a specimen be found?

The corner stone of Congregationalism — in distinction from all other forms of church polity — is *the independence of the local church;* or, as it is well expressed in the "Manual" you have adopted, — "This church is an independent ecclesiastical body. It is amenable to no other organization, but will receive from and extend to other evangelical churches fellowship, counsel, and assistance." It places the whole matter of church government in the hands of the church itself, and

open, and this was in the Connecticut valley, where the tramps annoy the farmers occasionally to-day. You wish to restore to public life that sweet security, and to industrial life that peace that filled New England when she had a Sabbath worthy the name. I look back to the moonlight dropping through the open doors of New England country homes in the midnights of fifty and eighty years ago, and find in that unsuspicious radiance, and in the religious culture, the united citizenship, the theocratic brotherhood which lay beneath it, the pillar of fire and the only pillar of fire that can lead us out of communism, and socialism, and the political dangers of universal suffrage."

thus educates all the members up to a high measure of intelligence and usefulness. It teaches, and this is one of its fundamental excellences, that the church is made for the benefit of the *individual.* All other forms of church polity hold that every thing is made for the *church*, and little or nothing for the *individual.* It was for the *individual* that Christ died, and not for the church in its collective capacity. It is the *individual* whom the Holy Spirit converts and sanctifies, and not a collective body of men. It should then be the supreme object of every church polity to convert and save *individuals*, and not to glorify the church or the leading members of the church. This Congregationalism does. It gives the *individual* members something to do, and hence they have the highest motive to do it well. It is therefore the best conceivable form of church order; and here it has not been obliged to waste its strength in competing with other denominations.

Mr. Hale records in his Diary for the year 1817 a fact, which shows that this church was more correct on one point in Congregationalism than he

was himself. The project was started in Massachusetts of getting up a Consociation for the government of the churches, after the Connecticut plan, which is a mongrel kind of Presbyterianism and which is dying out there. Strange to say, Mr. Hale was warmly in favor of it, and a large Convention of ministers and delegates was held in Hadley, which matured the plan and presented it to the churches for their adoption. Mr. Hale laid it before this church, explained its provisions, and earnestly urged them to adopt it. The church hesitated. They doubted whether it was sound Congregationalism. After much discussion it was referred to a committee. On the 19th of Jan., 1818, the committee reported *against* it; and after considering the subject for three months more, the church adopted the committee's report, the plan was rejected and the scheme utterly failed. My own recollection serves me with a curious incident relating to that matter. The Rev. Dr. Lyman, of Hatfield, was decidedly opposed to that plan, brought it before his church and urged them with all his eloquence and with the great weight of his personal character to re-

ject it, but they voted to adopt it. Thus, it appears, that this church understood the principles of Congregationalism better than Mr. Hale, and better than the church in Hatfield.

3. The history of this church proves that the *Assembly's Catechism has contributed very largely to its prosperity.* Edmund Burke said that "New England Puritanism is the Protestantism of the Protestant religion;" and New England became so Puritanic, because it studied more thoroughly than any other country the Bible in its condensed form in the Catechism. Cotton Mather says, "Few pastors of mankind ever took such pains at catechising, as have been taken by our New England."

> "Pure livers were they all, austere and grave,
> And fearing God; the very children taught
> Stern self-respect, a reverence for God's word,
> And an habitual piety, maintained
> With strictness scarcely known on English ground."

The Catechism contributed most essentially to the formation of the high religious character of the first settlers of this town. They were firm believers in the Bible, and in the correctness of its

interpretation by the renowned Assembly of Westminster. They were themselves brought up on the Assembly's Catechism, and that accounts for its early introduction and persevering use in the family, in the schools, and in the church, during the long ministry of Mr. Hale. But, after earnest inquiry, I have found no town in New England where it was so faithfully used in the instruction of the children, in the family and in the schools. I have found none where it was so thoroughly committed to memory. I have found none *where it was recited in the broad aisle of the church by all the children in the town for half a century*, as it was here. It is my settled conviction, that that practice had quite as much to do in forming the theological views of this people, as the pulpit itself with all its wisdom and fidelity.

The necessity for some Catechism or formula of doctrine lies down deep in the structure of the human mind. We are all so constituted, that we need such an aid to compass and understand the Word of God. A digest of Divine truth helps the understanding to grasp it. In all the Christian ages, men have sought for epitomes or creeds;

and some forty General Confessions have been constructed by the best scholarship and wisdom of the times. Every succeeding one has attempted to eliminate from all its predecessors the last particles of error, and to state the truth in more guarded terms so as to prevent all possible misapprehension, till finally they crystallized in the Westminster Confession. That Confession has stood the test of hostile criticism for nearly two centuries and a half, has been more popular and widely accepted than any other, and it must therefore be regarded as the closest approximation to the *absolute truth*, which it is possible for human sagacity and human wisdom to make.

The project has lately been revived to attempt to make a better one. The Baptists tried their hands at it a few years ago, and failed. Other similar efforts at various times have been made, and failed; and if the National Council should itself, or by a Convention as has been lately suggested, make such an attempt, that will fail; and not only so, but that Council itself will perish in the attempt, (which, by the way, would be no loss to the world,) because, as has long been feared, it

will then have tried to control the faith of the churches. A new Catechism for the Congregational Churches could not, in my judgment, possibly be made which would be so generally acceptable as the Westminster. The attempt would throw the whole denomination into confusion, and awaken discussions and alienations from which it could not recover for half a century.

Besides, to adopt a new Catechism would cut us loose from all our ancient moorings, — from all our ancestral relations and associations. It would cut the denomination loose from the venerable Theological Seminary at Andover which is founded on that Catechism, and all its Professors are required by its Statutes, upon their induction into office, publicly to declare and subscribe their belief in it, and in the presence of the trustees to declare their continued belief in it every five years. It would also cut us loose from our brethren of the Presbyterian Church in the United States, with whom we have gloried in being *at one* in every thing except church government. Moreover, it would be suicidal. We should forfeit the respect and confidence of the whole Evangelical

world, by such an avowed departure from our ancient and traditional Faith.*

The churches in New England are generally well satisfied with the present Catechism. It has done so much for them, that they expect nothing better, and want nothing better. Next to the Holy Spirit, the Bible, and the pulpit, it has done more than any thing else to form the New England character. There are now indications all over the United States of *return* to the study of the Catechism. Good people wish to get back

* When this Discourse was passing through the press, my attention was called to an article in the Christian Union by the Rev. Dr. Leonard Bacon, and copied into the Congregationalist, presumably with its approbation, in which he says: —

"It may seem an easy thing to form and set forth a Confession of Faith which shall be accepted as the doctrinal basis of the denomination. The National Council, at its next session, can appoint a representative committee — say, Prof. Park of Andover; Prof. Thompson of Hartford; Prof. Hamlin of Bangor; Pres. Porter of New Haven; Prof. Fairchild of Oberlin; Prof. Boardman of Chicago, and the fittest that can be obtained from the Pacific States. Such a committee, sitting down to the work, and taking time for it, could agree (though not without many explanations and concessions one to another) on a written syntagma of doctrines, which would be a just representation of that unwritten *consensus* which is the actual (though heretofore somewhat indefinite) doctrinal unity of the Orthodox Congregational churches. The Confession thus prepared can be presented to the next triennial session, and if, by any parliamentary

again to the "old ways," to the clear definitions, the sharp statements, the solemn facts, the weighty questions which startle the conscience, make the reader cry out, "What must I do to be saved?", and establish Christians intelligently in the most holy Faith.

In the days of the thorough study of the Catechism, all the children and youth statedly went to church, both forenoon and afternoon. Now, Sabbath Schools are permitted, quite extensively, to usurp the place of the pulpit. The members of the schools, in many of our towns and cities, do

artifice, all motions to amend and all debate can be shut off, it may be even unanimously adopted."

The Westminster Confession and Catechism are precisely one and the same thing theologically, and Dr. Bacon does not think that both can be superseded and a new Confession "unanimously adopted," without resorting to "artifice" to circumvent the people, and a gag-law to prevent discussion. Such a strange proposal savors quite too much, for these enlightened times, of the thumb-screw and the *auto da fe* to compel uniformity of religious belief. The object is, to substitute modified Pelagianism for Calvinism. The churches should be thoroughly aware of the danger before them.

Besides, to ordinary minds it would be a curious spectacle, for Professor Park, who has declared and subscribed his belief in the Catechism and re-affirmed it again and again, to act on a "Committee" to cut away from under his own feet the theological basis on which he has stood for thirty years.

not, as a general thing, attend public worship. They think that they cannot go to church in the morning because they must get their lessons for the Sabbath School, and in the evening they cannot go to church because they must go to bed. The preaching of intelligent and faithful pastors is thus very generally neglected, and the instructions, if such they can be called, of many very incompetent Sabbath School teachers are substituted in its place. The parents, and many of them are church members, connive at this state of things, and no serious and energetic efforts are made to correct this most alarming neglect of the house of God. Unless it is corrected, when the present generation leaves the stage, ministers, if they are wanted at all, will preach in almost empty sanctuaries. To prevent this result, parents should at once return to the "old ways" and require their children to "go to meeting" twice every Sabbath, and forenoon and afternoon. The present increasing practice of having but one public service on the Sabbath, is portentous of untold evils. It opens wide the door to Sabbath desecration in the afternoon, and even by the

members of the churches. The keeper of a livery stable in this vicinity recently said, "If the ministers and churches give up the afternoon service, I shall have to get more horses and carriages." That tells a part of the story of Sabbath desecration, which has resulted and will result from the discontinuance of the afternoon service. What pastors and churches are willing to be held responsible for such violations of the day of holy rest? One service a day educates the children not to go to church at all. Every pastor should be not only willing but anxious to have two services, not in the forenoon and evening but in the forenoon and afternoon, and the churches should require it. If the Sabbath Schools are unwilling to restore the pulpit to its proper place in the afternoons, as was universally the case in the days of catechetical instruction, then it will be time for the churches to consider the question, whether those schools ought not to be entirely abandoned, and the pulpit resume its proper place for the instruction of the people. The preaching of the Gospel is the great, the Divinely-appointed means for the instruction and salvation of "the

world"; the Sabbath School is not. The dangers which have followed and which will follow the present practice should then be sounded with trumpet-tongue through the land, and the Christian public called back with all possible haste to the good "old ways" of the fathers, to which Westhampton has always faithfully adhered.

4. The history of this church shows the unspeakable importance of *revivals of religion.* Christianity was inaugurated in a revival on the Day of Pentecost, and from that day down to the present such scenes of mercy have multiplied, enlarged, strengthened and transfigured the churches, and sent them on their way rejoicing. They have especially signalized the churches of New England. The Great Revival from 1732 to 1740, created one hundred and fifty new Congretional Churches in New England, and added about fifty thousand souls to the membership of the whole. Jonathan Edwards says that that revival —the greatest New England has ever seen — was "brought about by a series of his sermons on the doctrine of Justification by Faith," that it was "greatly promoted by other sermons," proving

that "every mouth will be stopped" at the Day of Judgment, and that nothing at any one moment keeps wicked men out of hell, but the mere mercy of God." He also says, that "no discourses were more remarkably blessed than those in which God's absolute sovereignty in the salvation of sinners, and His just liberty in answering their prayers or not, were insisted on." This church has frequently and richly shared in such blessings of heaven, introduced and intensified by these sharp and incisive truths carried home to the conscience by the Spirit of God, and they are our great hope for the salvation of the fourteen hundred millions which now people the earth. The gradual theory — the theory that we should always live so as not to need any special reviving, and that our churches should be built up gradually — may be very good on paper, but it will never save the world. The history of the church of Christ is against it. The constitution of human nature is against it. The usual mode of the Divine dispensation of grace is against it. These scenes of mercy are then to be preached for, and prayed for, and labored for, incessantly by pastors and

churches. It is only in this way that "every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Now see what magnificent preparations are being made to fulfil these predictions of Him, who

"Touched Isaiah's hallowed lips with fire."

The Bible is already translated into nearly all the most important languages of the world. Look at the increasing unpopularity of war, and the increasing disposition of the nations to settle their differences by arbitration. See how much better religious toleration and Christian comity are understood and practised. See Christians, of various names, groping about in the twilight of schism, trying to return to the "Oneness of the Church" as it existed in apostolic times and for the first two centuries of the Christian era. Look at the decrease of intemperance in many of the civilized nations of the earth. Look at the bet-

ter understanding of the rights of man, and the disposition to settle the question between capital and labor upon the principle of reciprocity of interest. See the comparative ease with which any great evil can be abated, when public sentiment is aroused and concentrated upon it. See how courts of justice are now deciding difficult legal questions, on the high moral ground of "public policy," — ground which can never be shaken. See the vast increase of wealth, even within the last five years of commercial depression, and the increasing disposition of rich men to devote it, in large sums, to eleemosynary, educational and religious uses. Look at George Peabody making good homes for thousands of the poor in England, and creating schools for the people all over the Southern States of this country. See Otis, with no wife, or child, or relative to look after, bequeathing a million of dollars to the American Board. More than *three millions of dollars* have been given the past year, *by only a dozen individuals*, in Europe and America, for missionary purposes. Look at Stone and others, giving the present year two hundred and seventy-five thou-

sand dollars to the Theological Seminary at Andover. Look at the munificent endowments, which are equipping for great usefulness and for all time many of the colleges throughout the land, and think that all these vast donations are only the harbingers of much greater ones which will be made to all good objects, as wealth increases in the country. Think of the multitudes of young men and young women who are crowding into our institutions of learning to be highly educated, many of whom will exert an influence for good which will be felt on the other side of the globe. Think of the fact, that the American Board and other missionary societies in this country and in Europe say, that, with the men and the money which the churches can easily furnish, they will give the Gospel to every nation under heaven by the year of our Lord 1900, — only twenty years from this time. Think of the greatest event of this century — the Revision of the English Translation of the Scriptures — upon which nearly one hundred of the best Biblical scholars in Great Britain and the United States, for some ten years have been diligently engaged in clearing it of its

literary imperfections, which will make it sharper in the "hearts of the King's enemies." Think, too, that the English language — a language more heavily freighted with sound religious literature than all other languages put together, within another century, by means of commerce and colonization — seems likely to be spoken and read by *one thousand millions* of the human race. See the increasing disposition to return to the "old paths" for the instruction of the youth in the doctrines of the Bible, and thus make Christianity much more effective upon the hearts and the lives of men. See Christians of every name giving up their differences, and uniting their efforts for the world's conversion. See such men as Joseph Cook, establishing broad and strong the foundations of Divine truth, and Dwight L. Moody, building up on those foundations the glorious structure of Christianity in both hemispheres. Mark the universal expectation of the Christian world that most important beneficent changes will take place on earth in the near future — expectations, which will themselves hasten the result. And, finally, see how Christian missions are being

established in all the most populous cities of the globe — the high places of influence — the strategic points, whence Christianity will soon command the nations, and become the dominant religion of mankind. All these vast agencies for good are

> "Tides that are flowing
> Right onward to the eternal shore."

Coming decades will see a measure of consecration to Christ, which will put to shame the piety of this generation. Coming decades will see revivals outdoing the marvels of all past history, and the *Second Centennial of this Church* will be celebrated, I trust, in the splendors of the MILLENNIUM. Hail, all hail, ye coming generations! ye will see this world filled with the glory of God.